

RECORDER & TELEGRAPH.

NATHANIEL WILLIS AND GERARD HALLOCK, EDITORS AND PROPRIETORS—CONGRESS-STREET, BOSTON, MASS.

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RELIGIOUS REMINISCENCES.

GREAT REVIVAL IN 1740.

In addition to the general sketch of this work given in our last, some particulars may not be uninteresting. The Rev. George Whitfield, a pious young clergyman of the Church of England, who had preached in some of the southern colonies in 1738, and afterwards in various parts of England and Scotland, came over to America a second time, towards the close of 1739.

On landing at Philadelphia, he was invited

to preach in all the churches, and people of

all denominations flocked in crowds to hear

him. After preaching a few days in Philadel-

phia, he made a visit, upon the invitation of a

certain gentleman, to New York, and preache

d eight times in that place with great applau

se. Thence he returned to Philadel-

phia, preaching on the way both going and re-

turning. He preached at Elizabethtown,

Badenhead, Abington, Neshamini, Burlington

and New-Brunswick, in New-Jersey, to some

thousands of people. There had been a con-

siderable awakening in that part of the coun-

try before his arrival, by the instrumentality

of Messrs. William and Gilbert Tennant, Blair,

Lowland, and a Mr. Frelinghuysen, a young

Dutch minister. He was met on his way by

Mr. Tenant, as well as his sons, and had

the honor and pleasure of a visit from the Rev.

Mr. Dickinson, President of the College. From

Philadelphia he went to Georgia by land,

traveling on the way as he proceeded. Num-

bers followed, some twenty and even sixty

miles, from Philadelphia. He preached at

Chester, Wilmington, Newcastle, and Whiteley

Creek. At the last of these places it was com-

mented that his congregation consisted of not less

than ten thousand hearers.

He preached also, in various places in Ma-

ryland, Virginia, and North Carolina. He

had an interview with the Governors of Mary-

land, and of Virginia, as he passed those colo-

nies, both of whom treated him with much ci-

vility. When he came to Charleston in South

Carolina, he preached there three times; the

people seemed almost universally impressed,

and his preaching appeared not to be vain.

The following account was published re-

pecting him at Charleston, in South-Carolina,

a pious minister there, who had been favor-

ed with the best advantages to know him.

Speaking of the doctrines which he preached,

he says, "All these doctrines now mentioned are

primitive, protestant, puritanic ones, such as

the good fathers, conformists and dissenters,

have filled their writings with: and as Dr.

Watts has well observed, "They fill heaven

as they fill earth, with them." Speaking of

his praying and preaching, he says, "Though

the prayers in this pulpit were all extempore,

yet how copious, how ardent, with what com-

passion of thought! The spirit of grace and sup-

plication seemed to be poured upon him in

joy, and to kindle and animate his devotions.

He appeared to me, in all his discourses, very

deeply impressed in his own heart. How did

that burn and boil within him, when he spoke

of the things which he had prepared concerning

the King! In what a flaming light did he set

our eternity before us! How earnestly did he

press Christ upon us! How did he move our

passions with the constraining love of such a

Redeemer! The awe, the silence, the atten-

tion which sat upon the face of so great an au-

dience, was an argument how he could reign

over all their powers. So charmed were

people with his manner of address, that they

sat up their shops, forgot their secular busi-

nesses, and laid aside their schemes for the world;

and the oftener he preached, the keener edge

it seemed to put upon their desires of hearing

again. How awfully, with what thunder

and sound, did he discharge the artillery of

heaven upon us! And yet, how could he soft-

ly melt even a soldier of Ulysses, with the

love and mercy of God! How close and strong

were his applications to conscience; mingling

light and heat, pointing the arrows of the Al-

mighty to the hearts of sinners, while he poured

almighty upon the wounds of the contrite, and

made the broken bones to rejoice! Eternal

times, the solemnities of our holy religion,

are all alive upon his tongue. He appears

to me to be a man full of the Holy Ghost and of

you give to the word preached.

"We preach the same Christ, the same doc-

trines, of grace according to godliness, with the

same gospel motives & arguments, applications

to conscience, and supplications to God, for

you, &c. &c.

This was the beginning of the most extra-

ordinary revival of religion ever experienced in

Boston, or in that part of New England. The

religious concern continued and increased all

winter. Hundreds of people flocked to their

ministers for instruction and comfort under

spiritual trouble. Never had they experienc-

ed anything to be compared with it.

happiest day he ever saw." He preached also at Cambridge, Marblehead, Ipswich, Newbury, Hampton, York, Portsmouth, Salem, and Malden, to numerous congregations. In about a week, he preached sixteen times and rode an hundred and seventy miles. He returned to Boston, on the 6th of October. Here the number of his hearers was exceedingly increased. It was supposed that his hearers, at his last sermon, when he took leave of the town, were not less than twenty thousand.

The revival which had been in Connecticut and various other places in the country, had not reached Boston, until after Mr. Whitfield's arrival.

The ministers of the town, had appointed

lectures, and taken much pains to call

up the attention of the people to the vast con-

cerns of eternity, but they were unsuccessful;

the lectures were thinly attended that they

were greatly discouraged. Mr. Whitfield

took notice of it, and pressed the people to re-

form, and through his instrumentality, there

was a remarkable alteration. The congregations

became full and solemn, and the people

flowed unto the house of the Lord.

The people now wanted to hear more preaching than was common. In consideration of this, public notice was given, that there would be a lecture on the Tuesday evening, weekly.

It was the first stated evening lecture ever ap-

pointed in that part of New-England.

When the evening came, the house appeared no less crowded than if Mr. Whitfield had been there.

Dr. Colman preached an animating sermon,

from Isaiah ix. 8. Who are these, that fly as

a cloud, and as the doves to their windows?

Thus began:

"It is a pleasant and wondrous thing, to see souls flying unto Jesus Christ, to the means of

grace and salvation, which he hath ordained and

sanctified, and into the church.

"Our dear people, your ministers have with

pleasure seen you in the weeks past, old and

young, parents and children, masters and ser-

vants, high and low, rich and poor together,

gathering and passing as clouds in our streets,

and as doves on the wing, in flocks flying to the

doors and windows of our places of worship;

and hovering about the same, those that could

not get in.

"The fame of a singular, fervent and holy

youth, and extraordinary servant and minister

of Jesus Christ, who makes his angels spirits

and his ministers a flame of fire, had prepared

you for his visit; and with raised expectations

we received him, even as an angel of God for

Jesus sake, as the apostle St. Paul was received

by the church at Galatia.

"God gave him a wonderful manner of en-

trance among us, as in other places before us,

among the brethren of our denomination; and

we were sometimes melted together in tears,

ministers and people, parents and children,

under the commanding address of love to his

Saviour and our souls. We led you with vis-

ual pleasure in our faces to the solemn and great

assemblies, and looked on you there with great

satisfaction, in your uncommon regards to our

object, which it is hoped will long continue to

glow, and with increasing intensity.

He preached also, in various places in Ma-

ryland, Virginia, and North Carolina. He

had an interview with the Governors of Mary-

land, and of Virginia, as he passed those colo-

nies, both of whom treated him with much ci-

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a pious minister there, who had been favor-

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Speaking of the doctrines which he preached,

he says, "All these doctrines now mentioned are

life, they must rise to the companionship of the highest orders of beings, or sink to the doom of the lowest. Providence has appointed me to declare to them the misery of their condition as sinners, and to direct their attention to that blessed way, which infinite mercy has opened for their complete restoration and happiness. I am to represent to them the character of a Saviour, who is waiting to be gracious. I am to show them the utter impossibility of their being saved by any other means. I am to watch for their souls; to labour that I may be instrumental in their everlasting welfare; and when I have finished the short period allotted for me on earth, I am to appear before the tribunal of my Creator, to give in my account; to say how I have improved my talents; what exertions I have made in the office I sustain, and what effects have resulted from them. Perhaps, before another Sabbath-day, some that hear me this day, will have removed to their long home; they may have appeared before their Maker—they may have given in their account. What, if it should be said by any, that I have been accessory to their damnation; that I had not reprobated, that I had not admonished, that I had not instructed them!—What if they should to eternity be heaping curses upon my head; for my lukewarmness and inattention? Or, perhaps, before the arrival of another Sabbath, I myself may have finished my course on earth—I may now be going to preach my last sermon. The opportunities I now enjoy of winning souls to Christ, may be the last I shall have for ever. O that I may be enabled to keep my own accountability, and the immorality of my hearers in view! May these annihilate all fear of the creature, and make me solicitous to please God. May I enter the sanctuary under the deep impressions of his presence! May I remember that he is acquainted with all my thoughts and with all my intentions! May I be kept from the folly of striving merely to gratify the outward ear! May I be animated with ardent zeal, zealous according to knowledge! May I be in a spiritual and heavenly frame of mind! May I strive to cherish this disposition in those that hear me! May I be very serious, and very much in earnest about my own salvation, and that of all around me; and, above all, may I be indulged with the smiles, O thou infinitely blessed Being; and when my work on earth is finished, rise to nobler communion with Thee and thy Son for ever.

From the N. York Religious Chronicle.

A LABORIOUS MINISTER.

Dr. Scott, whose name is familiar to every Christian reader, and "whose praise is in all the churches," whose fame, though confined to the religious world, will survive when Alexander is forgotten, does not rest his claims to posthumous honors alone on the execution of that great work for which he is so much distinguished.

He has left bright memorials of his exemplary diligence in fulfilling the duties of his ministerial office, and of every exhibition of personal and private worth.

His zealous industry in the cause of God, and for the benefit of man, affords a strong though silent proof to many honoured with the same designation, but lacking not a few of the traits by which Dr. Scott adorned it.

The following account we find in a late English publication:

The late Rev. Thomas Scott, author of the celebrated Commentary, for many years performed the most arduous duties. At four o'clock in the morning, the watchmen gave one heavy knock at the door, and Mr. Scott and an old maid-servant arose—for he could not go out without his breakfast. He then set forth to meet a congregation at St. Margaret's church, Lothbury, about three miles and a half off; here he had about two or three hundred auditors, and administered the Sacrament each time.

He used to observe, that if at any time, in his early walks through the streets in the depth of winter, he was tempted to complain, the view of the newsmen equally alert and for a very different object, changed his repinings into thanksgivings. From the city he returned home, and about 10 o'clock assembled his family to prayers: immediately after which he proceeded to the Lock Chapel, where he performed the whole service, with the administration of the Sacrament on the alternate Sundays, when he did not go to Lothbury. His sermons were composed in about half an hour, and took about the same time in delivery—yet, so far from being crude or destitute of thought, they were rather overcharged with matter, and were too augmentative for the generality of hearers. In the afternoon, he engaged in his lectureship at St. Mildred's Broad Street, nearly as far as Lothbury, after taking his dinner without sitting down. His sermon was prepared by the way, for the bustle of the streets of London did not occasion any interruption to his meditations; he would generally rather prepare his sermons walking than in his study. Thus he could not go less than fourteen miles on a Sabbath, and frequently performed the whole on foot, besides the three services, and at times a fourth sermon at Long Acre Chapel, or elsewhere, on his way home in the evening, and then he concluded the whole with family prayer, and that not very short. He even did all this soon after, if not the very Sunday after, he had broken a rib, by falling down the cabin stairs of a Margate packet; and from an asthmatic complaint, he rarely passed a week at the time without taking an emetic. But his heart was in his work, and he was a devoted servant of Christ. His weak days were also passed in ministerial duties, preaching at least four times between the Sabbath, and pursuing other laborious studies, which his commentary would testify; and his relaxation seemed to be talking over some text when he met his family. His stated emoluments for his ministerial labors, great as they were, for sometime did not amount to more than 119L 15s. (853L 68 per annum) via, at the Lock Chapel, 10L half of which necessarily went for rent and taxes; St. Mildred's 30L; and St. Margaret's 9L 15s. per annum. From some kind friends he received other helps.

From the Mariner's Magazine.

INTERESTING NARRATIVE.

The captain of one of the vessels now employed as a regular trader between New-York and Liverpool, in a recent conversation, after recounting with great feeling the dealings of God with him for a number of years past, furnished us with the peculiar circumstances of his conversion, in which we see much to admire, and to call into exercise the highest love and veneration to God. The pious fidelity of the Scotch peasantry is here delightfully illustrated, and furnishes us with a noble example of the efficacy of fervent prayer. The narrator was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm, and although Death and Destruction stood before him, yet he felt unmoved, and fearlessly dared the worst, for his heart was hard as the rocks he was fast approaching. The vessel, after receiving considerable damage, was driven upon a reef of rocks on the northern coast of Scotland; himself, and most of his crew, reached the shore in a boat: he saved his papers and some clothes—it was in the afternoon of the day; the coast was rocky and desolate, and he had to walk a considerable distance before he came to a dwelling: this was a large farm-house; he entered, and related his misfortune and situation—the kind host and his wife made every arrangement for his accommodation, until he could forward a letter, and receive a return from his agent or consignee. Notwithstanding he was

much exhausted with fatigue and anxiety, he was induced, by the kind attention of these friends, and their intelligent conversation, to sit and converse the evening away; after a plain but welcome repast, preparations were made for all hands to retire to rest, when, on a signal given, the domestics entered the room; the worthy farmer, turning to me, said, "Captain, I invariably make it my custom, before retiring to sleep, to call my domestics and family around, read to them a chapter from the Old or New-Testament, and bow our knees in prayer to God; you, in the providence of God, being our inmate, will I hope feel no objection to unite with us, particularly now, as you must feel grateful to Him who has preserved your life in the storm."

"As a matter of courtesy," said the captain, "I answered that I would wait during the religious duties he engaged in, but I candidly confessed that I never troubled my head about these matters." He looked at me when saying this, and sighed; something within me felt that sigh. The good man read from the Scriptures, and on closing the book, the whole of the establishment bowed down on their knees; observing all upon their knees but myself, I had some conflict with me whether I should kneel or keep my seat; however, I followed the example before me, and knelt down. The farmer began, in the most solemn and fervent manner, to return thanks to the God of providence for the blessings of the past day; he then implored the pardon of all their sins, &c.; this I considered very well, he did not stop here; after particularizing his family, he in the most affectionate manner and language, offered up his supplications for the poor mariner who had sought shelter under his roof. Having, from previous conversation, discovered I was a poor, dark, and ignorant sinner, he spread my case before the throne of God, and appeared to know the secrets of my heart better than I knew them myself; in short, he prayed most heartily and sincerely for my soul's salvation, and most feelingly thanked God for my preservation from the effects of the storm. When we arose from our knees I looked at the man with astonishment, wondering what could induce him to pray so fervently for a stranger, or by what means he became acquainted with my sinful habits of life. I retired to the next little room they had fitted up for me, to give some vent to the crowd of thoughts which harassed my spirits. I walked fore and aft—the consideration of the farmer praying with so much fervency for me, and thanking God for my rescue from death during the storm, forcibly affected my mind; I began to see that sin was of more consequence, awfully so, than I before was sensible of, particularly the sin of ingratitude. While ruminating upon these matters, I observed a book lying upon the small dressing-table: my spirits being greatly agitated, I opened the book, with a view of reading to compose myself for sleep—it was a Bible! On reading, I came to these words from Jeremiah, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." These words were the singular expression the farmer used in his prayer, which more than any other struck me with my ingratitude. I read on, and forgot the fatigues of my body until my light expired: I then threw myself on the bed, and, for the first time in my life, heaved a penitential sigh. The Lord was pleased by his Spirit to show me I was a great sinner; I sought for mercy, and the Lord heard my supplications. I continued a few days with this affectionate family, and when I left my hospitable and Christian host, I could bear testimony to the truth of the promises of God in Christ Jesus, having his spirit, whereby we cry, "Abba, Father." "For God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ."

"By grace we are saved." *A Friend of Free Churches.*

not, at this time, a rich family among the twelve or fourteen families we aided in supporting the gospel. Should any ask what support was given? I answer that which a contented mind made amply sufficient and comfortable. I am aware it will be inquiry, were they not assisted by some Society? Not one cent; and they never have been, in supporting the gospel, for they never applied for any aid. In erecting a meeting house, they were assisted; for which they will ever be grateful; and all which they have since doubly refunded to other benevolent objects. Is it inquiry, how was this done? The answer is at hand—they did not inquire what they could do conveniently, but rather what they must do to have the gospel. This feeling every Christian possessed, and under the influence of it each one acted. The church and society have since been greatly enlarged yet they have never been more prompt in supporting ordinances than when, in the judgment of a selfish heart, they would have been able to do nothing. And let it also be remembered, these persons did not enthrall their temporal concerns, defraud their creditors, nor impoverish their families by doing thus liberally to support the gospel.

I do think, Sir, the efforts of the church to which I have alluded, furnish an example of what a church may do, and what a church ought to do, and I add, what they will do, when they value the gospel according to its importance, and will dispense with luxuries rather than suffer their children to live without the means of grace.

As I before remarked I think more might be done effectively for feeble churches, by letting them know what union and perseverance will accomplish, by simply sending them money. Many churches sink, because they do not know their own strength, to consist in relying on the strong arm of God, who has promised the kingdom to a little flock. Unless Christians can be made to see it is their duty on the subject before us, our weak churches will be weak still, and they will be multiplied. The church to which I have referred, assumed the right of choosing their own minister, and thus took the responsibility of his support, and on this ground the church remains, and I believe will, so long as it remains on gospel ground. Some other churches have assumed the same right and responsibility; and God grant that the spirit may prevail in all our churches. Giving to men who make no claims to the Christian character, the right of choosing a minister for a church, is the weakness of Zion and not her strength. *A Friend of Free Churches.*

OSAGE UNION MISSION.

PROGRESS IN CIVIL GOVERNMENT.

Extract from the Journal of the Missionaries.

May 13th.—Held a council with the Indian settlers at Hopefield; they had for a few Sabbaths become more negligent about attending worship. The question proposed by brother Vail was this, "shall I come here on the Sabbath or go to the great Village?" They answered, "We wish you to preach here; our tarrying at home was not designed neglect, but it was owing to sickness, or some other cause."

Another subject was,

the preservation of peace among themselves; they had had some strife about their fields. Tally being providentially present, after sitting as a spectator for some time, said,

when we came to this subject, "I beg liberty to speak a word, Q. Who is the chief of this village? A. Manch Persie. Q. What are the rest called? A. Osage Settlers. Q. Who are the braves or soldiers to assist the chief? A. There are none appointed for this purpose."

He then said it would be good to have such men; that in the nation were thirteen counsellors to assist the chief in counselling and judging, and forty braves to execute their orders, and do justice. At this suggestion, three persons were nominated, and settled upon as counsellors to aid the chiefs in preserving peace; this was a thing greatly desired by Brother Chapman, but he thought it would be necessary to invite Col. Arbuckle or some other officer of our Government to be present, and assist in forming a civil government; little thinking, perhaps, that this honour was reserved for Tally. His coming out thus friendly to the settlement, excited in our breasts very lively gratitude to God, who has all hearts in his hands.

Another object of this council was, to take account of the settlers, their progress, wants, &c. and to make a report to the agents of the Society at New-York, which was effected.

May 13th, *Lord's Day*—All the Indians attended meeting at the element; indeed, they have never given better attention to day, and, perhaps, the gospel has never been more fully and clearly preached. It has been an interesting season; the Lord bless the Word, that it may have free course among these heathen.

CATARAUGUS MISSION.

Dedication of an Indian Meeting-house.

A meeting-house, 32 feet by 28, has been erected by the Indians at Cataraugus, and was dedicated to Almighty God on Sunday the 3d of July. The following account of the proceedings, is from the Journal of Mr. Harris.

"Have just returned from a visit to the Cataraugus station. The object of my visit was, to attend the dedication of the church erected there by the Indians. This little chapel is finished in a manner highly creditable to the Cataraugus people; it is pleasantly located, framed of good materials, well plastered and accommodated with seats. I received an invitation from the chief, requesting me to come and preach to their people in the new building, and also to assist in solemnly dedicating it to Almighty God. The Indian brethren at the Seneca village were also invited to accompany us and join in the solemnities. About twenty thought proper to comply with this invitation. On entering the chapel on Sabbath morning we found it crowded to overflowing. White men, and red and black, of both sexes, had assembled from the country around, to the distance of ten or twelve miles, to join in the exercises of the day.

The chief warrior opened the meeting with an address to the white people present, explaining the pleasure he felt in seeing so many of his brethren, (the whites,) assembled with his own people for the worship of the great and good Spirit. He assured them that this house should always open on the Sabbath, to them, whenever any were disposed to meet with them for the worship of our common Saviour. After prayer, an address was made through an interpreter, founded on Acts viii. 48—50. "Heaven is my throne, and earth is my footstool; what house will ye build me saith the Lord, and what is the place of my rest? Hath not my hand made all these things?" After this, a dedication hymn was sung by the children of the mission school, which added much interest to the exercises of the day. Hymns were also sung by the natives in their own language. In the afternoon, the Lord's Supper was administered to the mission families, the native converts, and to a number of strangers of the different churches who had come up to attend this feast of love. It was truly an interesting spectacle, and one in which our souls did bless our God and Saviour; to behold gathered around the sacred board, a little group of humble worshippers of different ages, complexions and tongues, but all joining in the song of solemn praise, and bowing with apparent humility and love at the same holy altar. Our faith was strengthened in the Divine declaration that, "all nations shall come and worship before him," and that he would "frame out of the nations of the earth a people for his praise."

N. Y. Miss. Reg.

ANECDOTE OF MR. SUMMERFIELD.

Immediately on his arrival at one of our principal cities, Mr. Summerfield was waited upon by a number of gentlemen of the Protestant Episcopal Church, expressing their desire that he would preach in one of their houses. With this request he stated his willingness to comply, provided the consent of the Bishop could be procured. The Bishop was consulted, but declined acquiescing, stating that he greatly regarded Mr. Summerfield as a man, and esteemed him as a minister, but that the Canon of the church prevented his consent, however much he might be pleased to hear the young man preach. Being informed of this, Mr. S. pleasantly replied, "Well, it matters not, but I have always thought it was usual to spike the canon in times of peace."

PERSECUTIONS IN SWITZERLAND.

The Evangelical Magazine, for August, contains a resolution passed at a General Meeting of the London Dissenting Ministers, to sympathize with the persecuted Christians of the Canton of Vaud, (in Switzerland.)—And an appeal was made for pecuniary relief. A half of five Swiss refugee ministers, then in Paris living upon charity: who, with their families, are only a part of those who have suffered exile and banishment in the holy cause. They are described, in the resolution referred to, as "ministers of unquestioned character for piety, learning, and usefulness"—who for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds and imprisonments, cestigation and exile."

Rel. Int.

PROGRESS OF RELIGION

AMONG THE MOHAWKS.—A letter from the Rev. Alvin Torry, a Methodist missionary among the Mohawk Indians, on Grand River, in Upper Canada, dated on the 13th ult. says: "Such extraordinary outpourings of the Spirit of God, have probably not been witnessed since the days of the apostles. Last Sabbath I had the satisfaction of baptizing forty-five Indians, who had lately professed faith in Christ. We have one hundred converted Indians in one society, and a very promising school at the mission house. I am about to set off to the west, to establish another mission, nearly sixty miles from this, and build a house for the purpose. The subject of Indian Missions has become so popular, so interesting and important, that the governor of the province proposes to assist. The religious excitement among these red men of the forest cannot be described. There are constantly new openings for preaching, and a general turning to the Lord."

AT CENTREVILLE, (Ohio).—On Sunday, the 4th inst. 35 persons were admitted to the communion of the church at Centreville, Cuyahoga county, Ohio, and from twenty-five to thirty more are said to be seeking the blessings of the kingdom of God. The Presbyterian congregation of Centreville was organized three years ago. Rev. James Robertson, pastor of Bethel and Hethsida congregations, has been employed there only one sixth part of his time in the performance of ministerial duty, since May, 1824; and since the third Sabbath of September following, fifty-six have been added to the church. Within the last four years, two hundred and thirty-four have been added to the churches under Mr. Robertson's care. *Pittsburg Rec.*

AMERICAN TRACT SOCIETY.

The Tracts of this Society will be printed on good paper, most of them ornamented with engravings, the edges trimmed, these of 16 pages or more covered, and sold at the rate of ten cents for a cent, covers not included. Thirty Tracts are now in a state of forwardness, and fifty-six have been sanctioned by the publishing Committee.

All communications for the American Tract Society, instituted at New-York, should be addressed to Mr. Wm. A. Hallock, Corresponding Secretary, No. 3, Cedar Street, New-York.

Communications for the American Tract Society, instituted at Boston, may be addressed to Amos Blanchard, Esq. Treasurer, or Mr. Wakefield Gale, Assistant Secretary, Andover, Mass. All communications for this Society, sent to the care of Samuel T. Armstrong, No. 50, Cornhill, Boston, will be transmitted without delay.

RECORDER & TELEGRAPH.

BOSTON, SEPTEMBER 30, 1825.

COMMENCEMENTS.

Having attended some of the public Commencements of the present as well as former years, we suggest the following hints as probably alike applicable to most of our Colleges.

1. The subjects for Commencement exercises are not always judiciously chosen. Appropriateness should be sought after, as the first, second, and third good qualities of an oration for Commencement, as well as for any other public occasion. And this quality should have reference to the character and circumstances of the audience, rather than to the speaker. The circumstance that he has spent much time in the study of ancient literature, is not enough to make it suitable that many of his thoughts and allusions should have their origin in the obscurity of ages gone by; so long as a very large proportion of those who come to be interested are not classical scholars. It is not enough for him to reply, that he wishes the approbation only of the learned, and not of the multitude; for he is very likely to fail of gaining even this through want of being heard, unless his subject is such as to arrest the silent attention of all. The occasion furnishes a grand opportunity for exciting interest in favor of some benevolent enterprise, or for turning public odium on some popular vice. Let it be the object of the speaker to accomplish some little or great good, and not merely to show himself, and he will most certainly command attention. And let him remember, that the perfection of eloquence consists in making a common subject deeply interesting.

2. Another suggestion, which we have to make, is, that College wit of the 19th century is expected to be of a more chaste and elevated character, than that of the days of *Hunks and Blithe*. Though the latter may excite a momentary roar of laughter, yet the laugh is very likely to be accompanied or followed with a sentiment of pity, that the poor fellows should have spent so much time in providing such entertainment. We are happy to find that in some of our best Academies the reading of Compositions has taken the place of those tumultuous exhibitions of low wit and buffoonery, which were formerly in vogue. And we would hope that Colleges may not be behind them in improving. We have known more than one youth of promise evidently debased in his common feelings and conversation from the frequent habit of appearing in an unworthy character at Academy and College exhibitions.

3. Another hint which we would suggest is, that Commencement exercises are, in most cases, unreasonably protracted. It is very unhappy that a day consecrated to intellectual enjoyment should be made the most wearisome day of the whole year;—that the crowd should retire chiefly gratified that the scene is over. Those, who occupy the stage, should bear in mind, that the thousands above and below are not quite so comfortably situated. And those who take part in the exercises should consider, that, if they have talent, satisfactory evidence of the fact can be given in five, or, at farthest, eight minutes, as well as in fifteen or twenty; and that if they have not, the sooner they "have their exit," the greater satisfaction they afford.

4. One other hint which, in spite of literary prejudice, we venture to suggest, is, that the conferring of Degrees might as well be done in plain English; and that this little relic of those darker ages, when studies and public business were generally conducted in Latin, be dropped forever. We cannot believe that the present practice of making the enunciation in Latin will be continued for

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of ten years to his life;"—and then reverse the question. Propose to them, that instead of gaining ten years, the same period be expensed: that it be given up to sleep and inaction: and you will convince them by the simplest rules of arithmetic, what a treasure may be required, and what a loss may be sustained.'

The following well authenticated anecdote of a young lady, may afford encouragement to some despondent and stimulate them to one more vigorous and persevering effort. (From a perusal of the Sermon referred to, on Redemptive time from Sleep, we are led to wish that it might be published and extensively circulated as a *Tract*.)

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She was reduced to such extreme weakness, as to require assistance walking across the room; and, regaining so enfeebled a state required a larger portion of sleep, she generally lay eight or nine hours, but in the morning, found herself as relaxed and fatigued as at night, and unable to dress without the relief of resting two or three times. On reading Wesley's sermon on early rising, she was so perfectly convinced of the propriety of the reasoning, that she rose gradually earlier every morning, till she had lessened the time of sleep to six hours; her strength daily increased, and by persevering in this practice, together with cold bathing and moderate exercise, the disorders which had so long afflicted her were removed; and, deeply sensible of the great mental and bodily advantage of early rising, she only regrets that the habit had not been formed at a much earlier period of her life.'

For the benefit of students we quote the following sentence of distinguished scholars.

"Bishop Burnet, the author of 'The History of his Times,' was an habitual early riser. While he was at College, his father used to arouse him to his studies, every morning at four o'clock, and he continued the practice during the remainder of his life. It is to this habit that we are indebted for nearly the whole of the valuable works of Dr. Doddridge; who, notwithstanding his various labours, both as a minister and a tutor, has left us many proofs of his talents as an author. Bishop Jewell regularly rose to study at four. Dr. Thomas Moore usually rose at the same early hour, and yet remarks in his preface to the *Utopia*, that he had completed that work by stealing time from his sleep and his meals; and he appeared to be well flushed of the excellency of the habit, that he represents the Utopians as attending public lectures every morning before day-break."

Dr. Parkhurst, the philologist, rose regularly at five in summer and winter, and in the latter season made his own fire. It is recorded of John, Lord Hervey, that in those early hours when all around were hushed in sleep, he seized the opportunity of that quiet as the most favourable season for study, and frequently spent a useful day before others began to enjoy it.'

The following is given as Dr. Paley's account of what led him to adopt the resolution of rising uniformly at five o'clock.

"I spent," said he, when conversing with some of his friends, "I spent the first two years of my undergraduate happiness, but unprofitably. I was constantly in society, where we were not immoral, but idle and rather expensive. At the commencement of my third year, however, after having left the usual party at a late hour in the evening, I was awakened at five in the morning by one of my companions, who stood at my bed-side and said, 'Paley, I have been thinking what a fool you are. I could do nothing, probably, if I were to try, and can afford the life I lead; you could do every thing, and cannot afford it. I have had no sleep, during the whole night, on account of these reflections, and am now come solemnly to inform you, that, if you persist in your indolence, I must renounce you society.'

We make but one quotation more, which is solemnly addressed to such as feel some conviction of past negligence, and some desire to amend.

"Endeavour to impress your mind every night before you go to sleep, with the necessity of rising early on the following morning. Take a cursory review of all the arguments which have been advanced in favour of negro slavery, in the particular sections of country where they may be located; in calling the attention of the citizens to the subjects, generally; in devising means to effect its total abolition, &c. &c. Public orations will be delivered, at stated times; addresses to the religious societies, and the people at large, will be published; the propriety of making legislators of interested slave holders, will be examined and discussed; memorials, petitions, and remonstrances will be directed to the national and state legislatures; and, in short, such measures will be adopted as may seem best calculated to awaken the public mind, and induce the people to think and to reflect upon the inconsistency, the injustice, and the danger of tolerating the system of individual oppression in this republic."

At a meeting of the Society on the 7th inst., the following preamble and resolutions were submitted by Daniel Raymond, Esq. and after discussion, unanimously adopted:

"Whereas, the system of negro slavery, which exists in Maryland, is inconsistent with our republican institutions, incompatible with the Christian religion, derogatory to the honour of the State, and whence, under the existing laws of the slave states, the evils of slavery, instead of diminishing, are most rapidly increasing.—Therefore,

Resolved, 1st. That in the opinion of this Society, the Legislature of Maryland ought to adopt more efficient measures than any hitherto adopted for the purpose of extirpating slavery from the State.

Resolved, 2d. That we conceive the only practical means of removing slavery from the State is by the passage of a law, fixing the date, after which all persons born in the State shall be free, without regard to colour.

Resolved, 3d. That this Society will use its influence to procure the passage of such a law.

Resolved, 4th. That the non-slaveholders in the State of Maryland, and others who are desirous of eradicating slavery from the State, be requested to unite with us in the use of all legal and constitutional measures for the purpose of procuring the passage of such a law.

Resolved, 5th. That we will use our influence to promote the election of Delegates to the Legislature, from the city of Baltimore, who are favourable to the passage of such a law.

Resolved, 6th. That a committee of three members be appointed to ascertain whether any, and if any, of the candidates for the Legislature from the city, will vote for a law, fixing the date, after which all persons born in the State shall be free, and report to the next stated meeting.

THEOLOGICAL SEMINARY.

The Anniversary of the Theological Seminary at Andover was celebrated the present week.

The exercises of the Porter Rhetorical Society, connected with the Seminary, on Tuesday, were

1. Prayer. 2. Music.

3. Oration.—The peculiar motives which bear upon

Spiritual Preachers in this country, to excite them to Sacred Eloquence. By J. Todd.

4. Poem.—Progress of Liberty from the com
mencement of the American Revolution.

5. Music.

6. Oration.—The necessity of high attainments in
Poetry and Pulpit Eloquence. By Rev. F. W. YLAND.

7. Prayer.

*De Exercises of the Senior Class in the Semina
ry, on Wednesday, were,*

SACRED LITERATURE.

1. Method of reasoning in Heb. VII, respecting the
method of Melchisedec and of Christ.

A. B. CHURCH, Amherst.

2. Do the discrepancies in the narrations of the
Gospels amount to contradictions?

J. Stow, Hillsborough, N. H.

3. Inquiry into the meaning of Romans IX, 1.

S. KINGSBURY, Franklin.

4. On the misapplication of texts of Scripture in
the study of doctrines in Theology.

D. MERRILL, Peacham, Vt.

5. Explanation of Rev. I. 4.

I. W. WHEELWRIGHT, Newburyport.

6. With what views and feelings should the Bible be
studied, in order to acquire a right understanding of
it?

W. GALE, Pembroke, N. H.

7. Use and importance of exegetical preaching, and
interpretation.

J. M. ELLIS, Jaffrey, N. H.

8. Historical view of the science of interpretation.

H. ROOD, Jericho, Vt.

9. Does the critical study of the Scriptures lead to
doubt respecting the essential doctrines of Christianity?

N. BARKER, Bethel, Me.

CHRISTIAN THEOLOGY.

1. Proof of St. Paul's inspiration.

A. ADAMS, Plainfield, N. H.

2. Scriptural doctrine of the Resurrection.

C. BOYNTON, Philadelphia, Pa.

3. Influence of our moral affections on our religious
actions.

4. Scriptural doctrine of future rewards reconciled
with salvation by grace.

J. TUCKER, Milton.

5. Duty of Christians to make Christ the object of
their adoration.

I. ROGERS, Gloucester.

6. Submitted on account of indisposition.

6. Principal causes of the prevalence of error.

D. FITZ, Londonderry, N. H.

7. Influence of our opinions on our affections and
practices.

R. C. HAND, Shoreham, Vt.

8. Divine origin of Christianity argued from its
adaptedness to the wants of man.

C. STONE, Marlborough, N. H.

9. Is the fourth command of the decalogue obligato
ry upon Christians, and in what sense?

J. MALTBY, Northfield, Conn.

ECCLESIASTICAL HISTORY.

1. Comparative history of civil and ecclesiastical
history.

A. FOSTER, Hillsborough, N. H.

2. Life and martyrdoms of Polycarp.

L. ALDEN, E. Bridgewater.

3. Influence of the reign of Constantine on the
Christian church.

H. CHAMBERLAIN, Monkton, Vt.

4. Influence of the reformation on the character of

W. COLTON, Hartford, Conn.

SACRED RHETORIC.

1. The connexion between the pulpit and pastoral
duties.

M. B. CHURCH, Amherst.

2. Intellectual discipline.

L. FIELD, Northfield.

3. The influence of the pulpit.

R. SHAW, Barnet, Vt.

4. On the maxim of Augustine, "Love your hear
ers."

M. G. GROSVENOR, Petersham.

5. The impression of truth on the conscience.

J. LITTLE, Bowdoin, N. H.

6. On manner in the pulpit.

A. POMEROY, Granville.

7. Reciprocal influence of imagination and piety.

L. G. BINGHAM, Cornish, Vt.

8. The sublimity of the presbyter's work.

J. TODD, Guilford, Conn.

9. The importance of entertaining correct religious
opinions; with the Valedictory Addresses.

G. HOWE, Honesburg, Pa.

ANTI-SLAVERY SOCIETY IN MARYLAND.

A Society under this name was formed at a meeting of a number of the citizens of Baltimore, held on the 26th ult.

Daniel Raymond, Esq. was elected President;

Dr. Ayres and Paul Allen, Vice Presidents;

and Benjamin Lundy, the Editor of the *Genius of Universal Emancipation*, Corresponding Secretary.

The Constitution of the Society makes it the duty of

the members of the Society, to inculcate the doctrine,

that "freedom is the natural right of all men, and that

every species of involuntary bondage, which is not the

consequence of crime, is inconsistent with the true

principles of republicanism."

It is contemplated to form a Branch of the Society in every county and neighbourhood in the State, where a sufficient number of persons can be found to associate for the purpose; and each branch is to send a delegate annually to a convention to be held in Baltimore, to be called "The Annual Convention of the Anti-Slavery Society of Maryland."

"The business of the branches," says the Editor of the *Genius of Universal Emancipation*, "will principally consist in an investigation of the state of slavery in the particular sections of country where they may be located; in calling the attention of the citizens to the subjects, generally; in devising means to effect its total abolition, &c. &c. Public orations will be delivered, at stated times; addresses to the religious societies, and the people at large, will be published; the propriety of making legislators of interested slave holders, will be examined and discussed; memorials, petitions, and remonstrances will be directed to the national and state legislatures; and, in short, such measures will be adopted as may seem best calculated to awaken the public mind, and induce the people to think and to reflect upon the inconsistency, the injustice, and the danger of tolerating the system of individual oppression in this republic."

The following is given as Dr. Paley's account of

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"I spent," said he, when conversing with some of his friends, "I spent the first two years of my undergraduate happiness, but unprofitably. I was constantly in society, where we were not immoral, but idle and rather expensive. At the commencement of my third year, however, after having left the usual party at a late hour in the evening, I was

POETRY.

For the Recorder & Telegraph.

THE WANDERER.

It is a glorious eve—the sea
Beneath the moon is glowing;
And o'er its gently-heaving breast
Soft is the night-wind blowing.
Love's spirit abroad from Heaven;
And earth's cold regions take
The hue of brighter spheres:—Alas!
No forms of beauty wake
My sorrowing soul to joy.—The stars,
In Heaven's blue concave met,
Shine not upon my spirit:—there
Hope's last pale star has set
And all is darkness.—Though the winds
Upon the trees are panting,
And sweetly o'er the silent lake
Their evening musick chanting;
Oh as I list each dying fall,
I feel the tear-drop gushing,
And pensive memories o'er my soul
In one wild torrent rushing!
Oft, oft upon my native hills—
Ere youth's bright dream was shaded,
And memory had become the tomb
Of hopes forever faded—
As now, I heard the evening wails
The chords of musick waking;
As now, I hear—Oh, cease those tones!
My heart—my heart is breaking!
Tis midnight—and the falling dew
Are chill upon my breast:—
Why am I here!—The moon's last beam
Is trembling in the west—
And see!—tis faded.—Ye deep shades,
O'er the far ocean sweeping
In billowy darkness!—ye are dear
To the pale mourner, weeping
O'er life's last blight. I feel your power.
My spirit, far receding
From all that's beautiful, would blend
With yours forever—bleeding
In deep seclusion.—I am one,
Whom men love not:—No more,
Oh never more will love's soft dews
Come down in freshness o'er
The desert of my bosom:—Grief
Deep in my breast is dwelling,
And, from my heart of hearts, the tear
Of blighted hope is welling
In all its bitterness.—Oh God!

Why is it thus?

Peace! peace!
My rebel spirit!—Take the wing
Of Heavenly hope, and cease
This agonizing conflict!—Why
Pine thus in darkness? Spurning
Earth and her cares, pierce you blue vault,
With night's deep glories burning,
And seek thy God!

Peace! peace!

Though life's dark cloud is rending
In one red flash—go, seek thy home
Where purer skies are bending
Above a happier world!—Go, go
Where love and joy are springing
From their eternal fount—and hope
Toward Heaven's bright shores is winging
Thy ceaseless journey.

Though awhile

The burning hands of hate
Must wring my heart—though yet awhile
Life, dark and desolate,
Must chain me here—Oh, let me bear
Life's ills without repining;
And calmly pass, like you light cloud
On Heaven's fair breast reclining!

IL PENSERO.

MISCELLANY.

For the Recorder & Telegraph.

SLAVERY.—NO. I.

MESSRS. EDITORS.—Permit a Southern-man who is a subscriber and constant reader of your very valuable paper, to throw in a word or two on the subject, which a writer under the signature of *Vigorous* has been discussing, in 6 numbers, and to which another writer, under the signature of *A Carolinian*, has taken exception. To give you my own views in full on this interesting topic would require a space in your columns at least as large as has been occupied by the former of your correspondents, and it is not impossible, that if I can command sufficient leisure, I may yet have to crave the indulgence of your readers for occupying so much of their attention.

The topic in question is certainly assuming more and more moment and magnitude, as well from the existing and in some respects continually progressing state of the world, as from recent important occurrences in our own country.

I take it for granted, Messrs. Editors, that *Vigorous* and the writers on slavery in the Christian Spectator, are actuated by pure and upright motives in their strictures on this, as well as on every other matter, which they discuss. The general character of both works, their tendency, and the objects they aim at, justify me in this conclusion.

I feel equal satisfaction in believing, that *A Carolinian* has right feelings in the remarks he has made, and in the exceptions he has taken. For if I do not misunderstand him, he admits, certainly he does not deny, the correctness of the main positions taken by the writers on whom he animads: that viewing slavery in the abstract, their views harmonize; but that in the character of it, as it exists in the United States, the degree of guilt involved in it, and the means of ridding ourselves of it, the difference of opinion chiefly, if not exclusively consists.

I am firm in the conviction, and happy in being able to cherish such a conviction, that whatever differences of opinion and of feeling may exist between Northern and Southern politicians and worldlings, Northern and Southern Christians almost entirely accord in sentiment; or if they do not, that a fair and candid and thorough mutual discussion would in a little time bring them into a harmonious state of thinking and feeling on this subject.

Under this impression, I have more than once very deeply regretted, that, mixed with or interspersed among many valuable remarks and accurate reasonings in the essays of some of the best religious papers at the North, there should have appeared from time to time so much of misrepresentation as to facts, and of exaggeration, where the facts themselves were

on the whole true, as to have excited disgust in some of the best people at the South, and to have disqualified them for looking into the subject as calmly, & discussing it as thoroughly, as they otherwise might, and I believe, would have done. This mis-statement or exaggeration of facts and reflection on character by some good men at the North, has excited at the South much of a correspondent spirit, and induced good men there to "speak unadvisedly with their lips," in reference to their Northern brethren.

If Northern writers really design in their remarks and reasonings on the subject of slavery, to favour the cause of emancipation, or to mitigate the condition of the blacks until they are emancipated, they ought to be sensible, that they can do neither without Southern cooperation; or if they succeed at all in either respect, it must be by much slower degrees and a more tedious process. But let them write and act discreetly, (with this qualification I care not then how vigorously,) let them take care to be rather below than beyond the truth in their statements of the treatment the blacks receive; let them give us full credit for the amount and number of their privileges, &c.; and they will carry along with them, many Southern hearts and hands, the former of which will grow cold, and the latter hang idly down, when a different course is pursued. I have been more than once grieved and offended to see in northern journals instances of severe treatment of slaves, that are of rare occurrence; and that excite nearly, if not quite as much, abhorrence at the South as at the North, exhibited in such a manner as to produce the impression, that these are only specimens of what is common. As Americans, we have often complained of the injustice done us in books of travels, written by foreigners, who have had a transient residence among us, and who, for want of time, industry, care or impartiality, have flagrantly misrepresented the American people. Equal reason have the inhabitants of the region I reside in, to complain of the injustice done us by our Northern brethren. And however good may be their motives, which I do not wish to be so uncharitable as to impeach, the effect has been most inauspicious on the only people who have it in their power to remedy real grievances, which may be complained of, but from whom the disposition to do so when it exists is taken away by this ungenerous treatment. And while we have been charged as a community with sins, the guilt of which belongs to individuals, there is an apparent reluctance to admit statements of the good, which many are doing or attempting to do.

There is, I am aware, much difference in different slave states, and even in different parts of the same state, as to the number and kind and degrees of hardships, which the slaves labour under on the one hand, and the nature, extent and variety of their privileges on the other. But when a Northern pen undertakes to inflict castigation on a Southern culprit, it is important, as far as it can be done, that the reader should know where that culprit is. Otherwise, we Southerners, whose blood imbibes much of the caloric belonging to our climate, become as combustible, that the fire is with difficulty extinguished, and abandoning "our arguments," whether we have "exhausted" them or not, we conclude to "stand by our arms." If Virginia, for example, has done something either by her legislature or her people, which ought not to be done, and she is corrected for it, either by "the scourge of the tongue or pen," unless she is very definitely specified, as meant, Carolina or Georgia will writh under the stroke. I remember an occurrence that took place a few years since, when the Panoplist was living. Virginia had passed some abominable act, the design of which (if I recollect right; if I am wrong, I wish to be set right,) was to suppress Sabbath Schools, and to prevent the religious instruction of the blacks. Some strong and able hand undertook to administer the discipline of powerful argument to her back; but the lash of his whip was so long that it reached several hundred miles farther, than perhaps he who handled it, intended; at all events farther than the immediate and original occasion required, and many Carolinians cried out, "He is scourging us, and we do not deserve it; for we have not committed the alleged fault." In plain language, the author passed from the immediate occurrence which put his pen in motion, to a discussion of the evils of slavery in general, its deteriorating tendency, &c. and some of his readers in a different part of the country from that in which the principal evil complained of existed, applied the whole of his remarks, from first to last, to themselves, and cried out, "He means us." I trust therefore, that for the general good, whenever it can be done, writers will localize (if I may so speak) their remarks more than they sometimes do.

Slavery exhibits a very different aspect in different slave-holding States, or different parts of the same State, according to the circumstances in which it exists, or by which it is surrounded. Where there is a powerful religious influence existing, and gospel institutions exist in all their strength and vigor, many a son of Belial, who would, if he could, rival the barbarity of the monster that tears the children of Africa from their own shores, has "a bribe put into his mouth, and a hook in his jaws" by the predominant influence of public opinion. He dare not act out the wickedness of his heart; it would be unpopular in the eyes of his neighbour, as it is detestable in the view of his God. And if Christian influence is considerable in a community, it will be imparted to those who legislate for them and by their appointment. The laws therefore of different slave holding states will savour of cruelty or kindness to those that are in bondage, just in proportion to the strength of Christian influence in the community. Hence, while some legislatures have passed penal laws against instructing the blacks to read, and some, if I mistake not, even against their religious instruction, others have left the community free and unfettered on that important subject. While Virginia has been rigorous, (and let me add rigorously sinful) in her restrictions here, South Carolina has opposed no obstacle in the way of a good man's conscience in the duty of instructing his slaves. And it is too late in the day to attempt it now.

Eyewitnesses entirely credible, have borne circumstantial testimony to his demeanour and condition in his last days; and their report constitute a picture and a lesson scarcely less awful than any of the kind which the death bed has ever afforded. We do not remember to have read or heard of a case that more forcibly exemplified the truth of Warburton's fine remark:

"Humanity is but a poor thing at best, but in certain situations is capable of becoming so wretched,

that, let proud Philosophy say what it will, it is not to be endured without the aids and hopes of Religion."

Paine's bodily situation, produced by uncleanness and disease, was such that we cannot venture to repeat the description of it which his physician has drawn. That respectable individual,—Dr. Manley, of New-York—has recorded also, details illustrative of the state of his mind, some of which we shall proceed to transcribe.

"I recollect being with him at night, watching; he was very apprehensive of a speedy dissolution and suffered great distress of mind and perhaps of body (as he was waiting the event of an application to the Society of Friends for permission that his corpse might be deposited in their grave ground, and had reason to believe that the request might be refused) when he remarked in these words: 'I think I can say what they make Jesus Christ say—My God, my God, why hast thou forsaken me.' During the latter part of his life, he would not be left alone night nor day; he most required to have some person with him, but he most see that some one was there, and would not allow his curtains to be closed at any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream and holler, until some person came to him; when relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast; although he never slept without the assistance of an anodyne. There was something remarkable in his conduct about this period (which comprises about two weeks immediately preceding his death) particularly when we reflect that Thomas Paine was author of the Age of Reason. He would call out during his paroxysms of distress, without intermission, 'O Lord help me, God help me, Jesus Christ help me, &c.' repeating the same expression in a tone of voice that alarmed the house. During the whole course of his illness, his pain, vanity and self-will were excessive."

Dr. Manley took occasion, two or three days before his demise, to ask him emphatically, whether he believed or wished to believe that Jesus Christ was the Son of God. After a pause of some minutes, he answered

"I have no wish to believe on that subject."

His will is dated the 18th January, 1809, and begins thus: "The last will and testament, of me, the subscriber, Thomas Paine, reposing confidence in my creator God, and in no other being, for I know of no other, nor believe in any other."

Nat. Journal.

For some part of his success, Mr. Perkins is indebted to the Board of Trustees for their efficient measures to advance the interests of the Academy. This board is composed of some of the first characters in Wrentham and its vicinity. Their solicitude for the reputation of the institution, prompts them to devise and carry many very salutary measures into execution. They have engaged to defray the expense of the tuition of a certain number of young gentlemen who are preparing themselves to proclaim the offers of salvation to their fellow men, and to provide them with board, with their paying but one dollar per week. In addition to these favours, beneficiaries can expect many articles of clothing; and if they conduct agreeably to their profession, pecuniary benefactions to aid them in the prosecution of their collegiate studies. For the encouragement of correct reading and declamation, the Trustees award eight medals a year—two at the expiration of every quarter,—to those pupils who in the judgment of their Committee, are the most meritorious.

Every induction, it thus appears, is offered at Day's Academy, to make it profitable to those who patronise it. If so, we hope it will further be honoured with the patronage of a munificent community. G. P. H.

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A person, to avoid public observation, went one Sunday into his cellar to cut some wood. A little child of his asked him if God could not see him there. The parent was struck with the question, and led to serious reflection, which resulted in his conversion to God.

Origin of the word "Yankee."—When the New England Indians first tried to speak the word English they called it Yenkees. The white inhabitants of the northern states were soon known to the neighbouring tribes by this appellation; and to this day they are distinguished from their southern and western brethren by the title of "Yankees."

Hearing to Duellists.—At the late term of the Circuit Court of Lawrence county, Arkansas, two citizens of that county, by the name of Henderson and Carruthers, were indicted, tried, and found guilty, the one for sending, and the other for accepting, a challenge to fight a duel, and sentenced to pay a fine of \$1 00 each.

Be careful of your word, even in keeping the most trifling appointment, but do not blame another, for a failure of that kind, till you have heard his excuse.

LITERARY.

DAY'S ACADEMY.

MESSRS. EDITORS.—The interest which the people of America have always manifested in the cause of religion and of literature is a character by which they are known in every nation where the name of America was ever pronounced. This interest, instead of being on the decline, as the nation advances in age, is exciting its inhabitants to greater exertions to have their Colleges, Academies and Schools in the possession of those means which are best adapted to the improvement of the mind. This interest is manifest in every portion of our republic, and is attended with consequences beneficial to the Church and State. To be more particular, this interest is working with its powerful instruments in our favoured State, and is presenting to the world monumental trophies of its success. It is rearing up Colleges and Academies and making them illustrious in the annals of literature.

Not long since, I chanced to visit Day's Academy, in Wrentham; and being so well pleased with the plan upon which it is conducted, I resolved to use my influence in its support. It is under the superintendence of Mr. Isaac Perkins, a gentleman whose qualifications eminently recommended him for the station he occupies. He possesses that talent which holy writ has declared to be requisite for an instructor, an aptitude to teach. For making his pupils derive advantage from his instructions, he does not apply the rule, but arranges before then the important consequences of improving the present opportunity, in language so affectionate and forcible, that they are induced to demean themselves with accuracy from choice. Hence the "iron rod" is not an instrument of punishment. A man, who by his earnestness for their reputation can cause his scholars to pursue the path of duty, ought to have the management of an institution as flourishing as Day's Academy. This Academy has about seventy students from different parts of this State, and of the adjacent States;—and I trust, when the character of its Preceptor is more extensively known, their number will be greatly augmented. Scholars under better discipline, I scarcely ever saw in any similar institution. In the discharge of his duties Mr. Perkins is aided by a gentleman from Yale College, who left for a year, for the purpose of instructing, and when the number of pupils demands it, more able instructors will be provided.

Jno. W. DAVIS,
Clerk of the District of Massachusetts.

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